

By Their Parents Ye Shall Know Them

Especially at Christmas

By E. L. Homewood

A frightening responsibility is
placed on us as parents!

FBI Chief J. Edgar Hoover summed
it up this way: "If I had a son
I would probably be frightened. I've
never feared the responsibilities
which have come to me in 20 years'
experience with crime and criminals,
but if I were a father I might
be afraid. So much would depend
on me. I'd feel that it would be my
fault if my son didn't grow up to be
a fine honest man—a good citizen
in every sense of the word."

Parenthood does make some humil-
iating and thought-provoking de-
mands.

We want our children to have the
best in education. We insist that
boards of Education provide mod-
ern schools, hire the most capable
teachers available, and make the
curriculum the best possible. And
it is right that we should.

In establishing our homes, we
make sure there is a Church near-
by where the children can attend
Sunday School. We gladly give our
money and our time, pouring thou-
sands of dollars into new Church
and Sunday School buildings. This,
too, is a responsibility which we
recognize.

Parents sacrifice comforts and
conveniences for themselves in order
that their children might be better

fitted to take their place in society.
We give them private music lessons
with money which is needed to buy
a new dress for Mom or a new suit
for Dad. We make sure they get in-
to sports and other activities. And
so we should, for the future be-
longs to children.

Good schools, and adequately-
equipped churches, and all these
other things are important. They
are all helping to mould the lives
and character of our children. But
the greatest influence of all is the
home, and the faith of the parents
in the home.

Whether we realize it or not, all
of us are teachers. The children
become, with few exceptions, the
products of the environment provid-
ed by their parents. The religious
faith and character of the parents
are reflected in the home environ-
ment.

No lessons learned in school or
Church are more lasting than those
of the home. But many parents
can't, or apparently don't realize
that a child is the product of their
own attitudes toward life. Of course,
all children are different, but in
each child there is an underlying
theme which is the reflection of the
basic attitudes of both parents.

In all my years as a newspaper
editor, I can recall giving only one

order, and that was a matter of
principle. It was a lesson I learned
early in life—few orders were ever
issued in our home. The principle
of asking people to do certain jobs
instead of issuing orders to them
appeared almost impossible in the
hectic journalistic field; but it
worked. That early lesson of the
home was of more benefit to me,
and to others, than many others I
have learned.

If you'll pause and think for a
moment, you will discover that the
men and women you have known
over the years have produced the
type of children you would expect
them to have. The man who has al-
ways been domineering and self-
centered now has a young son who
struts around commanding every-
one to do his bidding. The woman
who has always felt sorry for her-
self and carried a chip on each
shoulder has a sulky and petulant
daughter who has very few friends.
All parents are character-builders,
and by their parents you shall
know the children.

Much as we might like to pass
the burden of teaching along to the
school and the Church, that trans-
action cannot be made.

Perhaps there is no better time to
assess the situation in our homes
than during this Christmas Season.
What do our children learn by the
observance of Christ's birth in our
homes?

There has been a concerted effort
in recent years to "put Christ back
(Continued on page 13)

News and Notes

Thanks for the Old Year. As we write the last News and Notes page of 1955, we do so with thankful hearts to those who have sent us news. People like to have news from the churches. And you can do us a great favor if you send short items from your church often.

Thanks to the letter writers. We do not get nearly as many letters as we would like to get. We have had not a few the past months. People have expressed themselves about the paper, about special articles and other things. We appreciate this very much, for it helps us to edit the paper. If you have something on your mind, write it down and tell us about it. We are happy to get your reactions whether you agree with us or not.

Thanks also to the pastors that have favored us with articles. If we had not received your articles, The Ansgar Lutheran would not have been what it is.

The District Presidents have been asked to write some reflections about their districts. We have received three so far. We shall print them in the new issue.

Finally, A happy and blessed New Year to all of you!

Pastor Otto Nielsen has joined the Evangelical Lutheran Church and received a call to serve in a church at Sioux Falls, S. Dak. Pastor Nielsen was the newly elected president of the Minnesota District. The Vice-president, pastor J. E. Andersen, Geneva, Minn., will take over the affairs till next district meeting.

Westby Mont. Pastor Ejvind Nielsen. The usual activities have been going on this summer. On the 4th of July we had our annual celebration at our church, with a program at noon, followed by a picnic dinner at the parsonage grove, with games and contests for everyone in the P.M.

Two families left our community this summer, namely Mr. and Mrs. Roy Andersen and family and Mr. and Mrs. Ted Larsen and family. Our missionary pastor, Lloyd Neve and his wife and children visited our congregation this summer. Also pastor Leroy Andersen

visited our joint Luther Leagues; we enjoyed their visit very much.

On August 28th the congregation had a celebration in behalf of Mr. and Mrs. Carl M. Jensen's golden wedding anniversary. A program in their honor was held in the church with a reception in the church parlors. Their daughter and children, Mrs. Anna Henningsen, from New York, were with them for the celebration.

On Oct. 27th our annual mission meeting started, with Pastor Kenneth Peterson from Luverne, N. D. as guest speaker. His messages of salvation through our Lord Jesus Christ were appreciated.

Our parsonage, which was very much in need of paint, received two coats of paint this fall, done by the men of the congregation

On the 14th of Oct. First Lutheran Church of Westby, Montana was host to a Lutheran Brotherhood Banquet including all Lutheran men in and around Westby, for the purpose of organizing a Lutheran Brotherhood of eight parishes, including E.L.C., L.F.C. and U.E.L.C. churches, about 65 men attended the banquet, a standing vote of 95 percent for organizing was given. A Nominating Committee of three members was elected, namely Howard Nelsen, Idor Ekness and Orris Andersen; and Clarence Christensen was elected convener to lead the next meeting to be held Dec. 12th.

Pastor L. H. Kjaer Summoned

Pastor L. H. Kjaer passed away at San Francisco, Calif., Nov. 28. He had been ill the past three years. Pastor Kjaer was born in Denmark, Dec. 30, 1866. He migrated to the United States in 1888. He studied at Trinity Seminary where he was graduated in 1896, and he was ordained the same year. He served the following churches: Cedar Creek and Dwight, Ill.; Brooklyn, N.Y.; Trufant, Mich.; Boston, Mass.; Buffalo, Wyoming; Ogden, Utah; Caruthers, Calif. His wife, Marie, nee Hansen, preceded him in death. He is survived by a daughter Elna, and a son Homer.

Funeral services were held at San Francisco where Pastors Spener Petersen, Chris Justesen, Clifford Paulsen,

Anker Jensen and H. M. Hansen were present.

NEW LUTHERAN UNITY INVITATION

The United Lutheran Church and Augustana Lutheran Church met at Chicago, Ill., Dec. 16, and decided to extend an invitation to all 16 Lutheran denominations of the United States to explore unity possibilities. The 14 other Lutheran bodies were invited to send delegations to a unity conference to be held after Nov. 1st, 1956.

This move is the outgrowth of an invitation sent last spring to the Augustana Lutheran Church by the United Lutheran Church. Augustana accepted the invitation at its annual meeting last summer.

Our readers will recall that the four uniting churches which plan to organize The American Lutheran Church Jan. 1st, 1960, will begin "Joint Action in the area of inter-Lutheran relations." We interpret this to mean that the individual churches of our four bodies will not act independently, but jointly on this invitation.

According to reports last summer there is the possibility that the U.L.C.A. and Augustana may institute unity negotiations among themselves with the purpose of uniting these two bodies.

The above news is based on an Associated Press despatch. The official text will no doubt be available for the next issue.

The Christian and Missionary Alliance has a membership of 61,728 in the United States and 97,561 abroad. It's annual foreign missions budget is over three million dollars. It maintains 720 missionaries in 22 foreign fields. A great record.

The only way on God's earth you will ever solve the problem of reaching the masses is by getting hold of the children. You get boys and girls started right and the devil will hang crepe on his door.

—Billy Sunday

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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321 E. 8th Street
Spencer, Iowa

Editorials and Comments

AS WE LOOK BACK

President Hans C. Jersild has written an article, pages in which we asked him to review the work of the and the past year. We shall not comment on his ideas, but every year we have tried to reflect a bit on the past year, when we come to the last issue of the . The sad thing is that we have too little time to act, and we have too little time to correspond with people, so we do not get as good a picture of the as we would like to have.

Our impression is that we have a very hard working church. The pastors and the congregations are trying to their very best. They are struggling with the spirit of the 20th century in America. They are reaping the harvest in religion which is so manifest in America today.

We think that the situation is almost as when a congregation builds a new church. The first year or so, when it moves into the new church, it has some difficulty adjusting itself to the new church. The old stability in the congregations has been shattered because of the war and because people move so much. There is a great turnover in the membership in the congregations, especially in the towns and in the cities. People come and go. This spurs the churches on in evangelistic activities, but it also has a depressing influence when members all of a sudden leave. When years ago we had the same people in church all the time, it was the pastor's duty to try to preach so that their life might be deepened. This is his duty also now, but he is somewhat at a disadvantage, when he does not have the people very long in his church.

People are very active in community activities, and this is good, but that again is reflected in the work of the churches. There is something hurried about the . We can hardly imagine now how people would attend special services night after night as they did a few years back. It is a fact that special services draw very few people. It is only the Sunday morning services that count now.

This great moving about of people makes it difficult for the pastor to get to know his people, and therefore cannot minister to them as well as he should. The activity of people makes it also very much more difficult for the pastor to visit his people. Often they are gone, and he must be busy finding the new people. The manifold graces of God are needed in this time where we are tempted to be superficial, and where we do not take much time for meditation and prayer.

We have discussed pastor salaries a bit the past few months. We have had a number of the letters from both pastors and lay people stating that they appreciated it. We say once more that if you do not pay your pastor at least \$3,600.00 a year, it only takes ten dollars a year per family of a small congregation to give him that much.

As we go into the new year our synod embarks upon a new venture. From Feb. 1st., we shall have a full time director. Pastor George Robertson has accepted the call and will move to Blair at that time. The demand for such an office had been voiced the past few years, and it will be interesting to see how such an office will

be able to influence the work among the young people in the synod. According to the 1955 Year book there are 174 Luther Leagues in the synod with a total of 2,967 members, or an average of 17 members per league. It does not seem to matter very much whether a congregation has 300 or 600 or 1200 baptized members as far as the size of the local league is concerned. That in itself is cause for reflection.

One good point about our synod is that it is small, and thus the director can quickly become familiar with the situation. As a matter of fact he is familiar with the situation already, since he has been part-time director for some years. In the bigger synods the directors seem to be satisfied with going only to the big events in their national and district leagues. We have compared the local work in our leagues with the local work in the leagues of these churches. They do not seem to be doing their work very differently from that of ours. Their youth directors are rather far removed from the local leagues, because they have 50,000 leaguers to our 3,000. So it does give our youth director a great chance to do intensive work. We shall watch with interest what he is able to do. We certainly wish him well, because we wish our youth well.

Trinity Seminary has been discussed by the Trinity Faculty the past weeks. We understand that the faculty would like to have pastors and lay people express themselves on the matter. At the Lynwood convention the faculty and the Board of Christian Higher Education suggested that the Seminary may join with one of the other seminaries of the uniting churches, and join even before the union. The faculty now seems to want to preserve the seminary if possible in the new church some place other than in Blair.

It may be well to call attention to the fact that the Articles of union of the new church call for the certification of all the seminary professors in the churches. They will become seminary professors in the new church. The Articles of Union also visualize that the present institutions may continue where they are. They do not demand that Trinity Seminary be discontinued. The thing that troubles the faculty is that it fears that the Seminary will not be able to draw enough students in the new church. Therefore the faculty is wrestling with the future of the Seminary.

The Ansgar Lutheran is open for short letters or articles about the subject.

Times are changing. As we sat thinking about the life of our synod, we got to think that district pastors' meetings have disappeared. A few years ago pastors of Iowa got together two days for such a meeting. Every other year they met with pastors from Nebraska. We believe this is a loss. No doubt some think that the annual spring meeting at Blair takes their place, but we are not so sure. This fellowship of our own districts was very healthy. It also gave the pastors and the district officers a chance to talk. Sunday School Teachers rallies were held once or twice a year in the circuits, they are held no more, or at least not so often. What is the reason?

Finally, what has become of the Forward with Christ appeal? It was like a comet on the heavens last spring. Where is it now when we see the Christmas star?

Trinity Seminary

Should It and Can It Be Preserved in the New Church?

By Prof. Theo. I. Jensen

The constituency of our church will have noticed that there is a feeling in certain quarters that it is a mistake simply to assume that Trinity Seminary will cease to be after the proposed new church has become a reality. In fact there are not so few who feel otherwise. Their number is larger than our union committee apparently realizes. Among them are the teachers at the seminary. The chairman of the board of education has solicited discussion of the subject. **It should therefore be the duty of all who have feelings in this matter to come forward and make them known through the official papers of our church.**

Probably no one takes the attitude that the preservation of our seminary is a **condition** for our union with the other church bodies, that unless its future is guaranteed, we want nothing to do with it. What disturbs some of us is rather the easy assumption that it will "of course" cease to be. What we ask for is serious, sincere study of whether or not Trinity can make a contribution in the larger church. If such study indicates that it is not needed, that we can make our theological contribution more fruitful in some other way, all will probably be satisfied, and we who teach at Trinity will then stand ready to serve elsewhere.

Each of the seminaries which it is assumed will continue after the union is about as large as a theological school ought to be for the most effective work. There are good indications, however, that the total number of men preparing themselves to be pastors and missionaries will increase above the present figure. In other words we believe there will be enough students to warrant one more seminary.

Between Minneapolis and the Atlantic coast there will be at least three seminaries. According to current planning it appears there will be none between Minneapolis and the west coast, a bit more than the entire west half of the United States. It may be assumed that Luther and Wartburg Seminaries are well located, both being near the center of the country. If there is justification, geographical or otherwise, for a seminary at Columbus, Ohio, it would seem that there should be similar justification for one in the larger western part of the United States. Admittedly there is a larger percentage of Lutherans in the east than in the west, but the actual number of Lutherans in the west is still large; especially on the Pacific coast. Witness the fact that there is a thriving Lutheran college in Parkland, Washington and the increasing need for one in California. Obviously the church's theological education should not be divided among too many different campuses. Just how many there should be is a matter of opinion. But if three are

not too many, four would probably not be too many either. Conversely if it is not sound to have a seminary in the west half of the country, probably it is neither necessary nor good stewardship to operate one in the eastern half. We believe it is not unreasonable to propose that Trinity Seminary be located somewhere in the large west half of the United States. With the moral and eventually the financial support of the entire church it would very soon be much larger than it is now, and though it should never become as large as the central and eastern seminaries, that would be no tragedy at all.

Then there are reasons of a more intangible nature why we believe our seminary should be allowed a future. These reasons naturally not easily understood by outsiders are not by all of our own either. It has been stated that each church entering into the forthcoming union will have opportunity to contribute to the whole that which is its peculiar heritage. It has also become something of a slogan that the seminary is the "heart of the church," the meaning being that the seminary more than any other institution understands and appreciates the theology and the thought and spirit of its church, and is the agency through which these are kept alive and passed on from one generation to the next. It is always embarrassing to be asked to state in a paragraph what our peculiar heritage is, embarrassing because as difficult as to define love or truth or beauty. But the difficulty of defining a thing does not mean that it does not exist. The U.E.L.C. represents theological and spiritual treasures which we hold dear, treasures without which we would simply not be the U.E.L.C. The most obvious strain in our church is perhaps the piety and evangelistic emphasis of Vilhelm Beck. We have inherited from Kierkegaard probably more than any other Lutheran church in America, even more than we ourselves realize. We are more indebted to Grundtvig than most of us know. These are a part of the heritage which we hope might be our contribution to the new church but which we fear we shall not be able to make if our theological seminary is simply absorbed by the others.

Assuming that a seminary somewhere in the west is desirable, is it **possible** to make Trinity the beginning of such a seminary by moving it even now to a new location? The reply is usually that it is not financially possible, that it will take at least one or two hundred thousand dollars to move to a new location. We do not have this amount ourselves, and it is unlikely that the new church will immediately be in a position to make that kind of appropriation for such a venture. We believe it is not financially impossible if **there is a will to do it**.

(Continued on page 13)

Church News from here and there

UNANIMOUS VOTE ON WORLD COUNCIL OF CHURCHES

Application for membership in the World Council of Churches will be made by The American Lutheran Church at its constituting convention in 1961 under a recommendation adopted in Chicago by the Joint Union Committee of the four church bodies negotiating the union.

The unanimous action was taken without debate when the committee approved a section of the articles of constitution of the new Church that deal with its extra church relationships.

Participating in the action were representatives of the American Lutheran Church and the United Evangelical Lutheran Church, which are now members of the World Council, and the Evangelical Lutheran Church and the Lutheran Free Church, both of which received membership in the international church agency at their general conventions in 1948.

The new Church will also be asked at its constituting convention to apply for membership in the National Lutheran Council, the Lutheran World Federation and the Canadian Lutheran Council. All four bodies are now affiliated with these Lutheran agencies. In addition, it will be recommended that the new Church elect a Committee on Relations to Lutheran Churches in the U.S. and Canada. This committee would be authorized to continue the negotiations already established by the uniting Churches, and to stand in readiness to confer with any Lutheran Churches on this contact with the unification of all as its objective."

In the absence of debate on the highly controversial issue of joining the World Council was due to the fact that the question had been aired for more than two hours at a meeting of the Joint Union Committee last September. Extended discussion at that time led to temporary approval, with one dissent, of the recommendation that was finalized here, Nov. 29-Dec. 1.

The negative vote was recorded by Rev. A. Ofstedal of Decorah, Ia., a representative of the ELC, who was given permission to file an accompanying statement setting forth his opposition. His statement also recommended a full discussion of the issue at the respective Churches.

The resolution adopted by the Joint Union Committee at its latest meeting,

points out that the uniting Churches "pledge to one another continuing purpose to seek out and utilize the strength that lies in the oneness of the whole fellowship of believers in Christ, while faithfully safeguarding the truth and the power which are in full mutual belief and confession of Christian truth."

"We therefore," it continues, "recognize the need for councils and conferences with fellow Christians of different confession, on the various levels of agreement and interest, and for joint action where good works may be accomplished and faith not denied."

The recommendation states further that application for membership in the World Council is based on awareness of the fact that "The American Lutheran Church will face the responsibility of bearing common witness with other Christian Churches in the universal Christian Church."

Provision is made in the recommendation for review of the World Council membership at the first general convention of the new Church in 1961. Any action taken at that time to continue or withdraw from the agency will be decided by majority vote of the delegates without subsequent referral to the districts of the Church. It is also stipulated that procedures for review provide opportunity for presentation of the issues on both sides of the question to the church membership prior to the convention.

By making the question of World Council membership subject to early review by the proposed new Church, the Joint Union Committee may have lessened the possibility of controversy over the issue when the respective church bodies are asked to approve the constitution, by-laws and articles of union for the new Church at their general conventions next year.

The committee's decision to recommend affiliation with the World Council recalled the circumstances of the Augustana Lutheran Church's withdrawal from the union negotiations three years ago. Augustana's action late in 1952 was based in part on the claim that the Joint Union Committee had refused to include on its agenda the consideration of future ecumenical relations of the new Church. This charge has been repeatedly denied by the committee.

CHURCHMEN RECEIVE CITATIONS FOR WORK ON UNION DOCUMENTS

More than four years of labor in preparing the various documents for establishment of "The American Lutheran Church" was recognized at Chicago at a three-day meeting of the Joint Union Committee of the four church bodies negotiating the union.

Framed citations were presented to a score of present and past members of the Joint Committee on Polity and Organization, which prepared the report on polity and organization received by the uniting Churches last year, as well as the constitution, by-laws and articles of union now being readied for submission to the four bodies at their conventions next year.

Making the presentation in behalf of the Joint Union Committee, Dr. Tillman M. Sogge, its chairman, told the members of the sub-committee that it represented "a commendation for work well done," then hastened to add that "there is still much to do."

The citation stressed the "important contribution" of the members of the Joint P. and O. Committee. It added that "your efforts have been singularly blessed and have been of immeasurable value to the Churches represented in the proposed organic union," and "the deep strength of purpose evidenced in the work done has brought clearly positive consequences."

"And this has come about because always your highest sights have been fixed in the solidarity and strength of tomorrow's Lutheran Church," it said.

Work on the various union documents was virtually completed at the meeting here, Nov. 29-Dec. 1. All will be published in a single volume and distributed early next year to the pastors and congregations of the four church bodies in time for study before their general conventions.

The Lutheran Free Church is scheduled to meet at Fargo, N.D., June 11-17; the United Evangelical Lutheran Church at Cedar Falls, Ia.; June 19-24; the Evangelical Lutheran Church at Minneapolis, June 20-26; and the American Lutheran Church at Blue Island, Ill., Oct. 4-11.

Lutherans Call Islam Threat To Africa

Geneva—An All-African Lutheran Conference held in Marangu, Tanganyika, was told repeatedly that the

spread of Islam threatens the future of that continent.

This was reported at a news conference here by two leaders of the Lutheran World Federation who returned from the Marangu meeting, the first of its kind. They are Dr. Carl E. Lund-Quist, executive secretary, and Dr. Fridtjov Birkeli, director of the World Missions Department.

At Marangu, some 150 delegates represented the nearly one million Lutherans of Africa and the Danish, Finnish, Icelandic, German, Norwegian, Swedish and American missionaries serving them.

Dr. Lund-Quist said Communist influence over students in some African countries presented another danger.

Many African students going to Paris and London, he said, "are creating real crises for themselves and their countries." He warned that the Communist party is paying major attention to such students.

Dr. Birkeli praised the interracial nature of the Marangu meeting. He said Africans and whites were lodged in the same dormitories, without any kind of color bar. A local hotel "abolished the color bar completely during the conference," he added.

The Lutheran missions leader said the delegates were primarily interested in higher training for African Christian leaders and proposed the establishment of a theological college in Ethiopia, Liberia, or Rhodesia.

They also urged speeding up the handing-over of responsibilities by the missions to African leaders, he said, and called upon missionaries to take a bolder stand in the fight against all types of discrimination.

Dr. Birkeli reported a trend toward an administrative episcopate in African Lutheran churches.

Claims Protestant Churches Too Soft

Long Beach, Cal. (RNS)—Protestant churches "are too soft, too feminine, too sedate and too self-satisfied," Wilbur LaRoe, Jr., former moderator of the Presbyterian Church in the U.S.A., told a meeting of 1,000 Presbyterian men from Southern California.

"The Protestant Churches need more red blood," he said.

He called upon them to display a more aggressive attitude in the fight against divorce, gambling, crooked politics and racial bigotry.

A former chief examiner for the Interstate Commerce Commission, Mr. LaRoe is now a Washington, D.C. attorney.

At the meeting, John Dester, 61, of San Diego, was named Presbyterian Churchman of the Year for Southern California.

A crane operator, Mr. Dester has served his church as a ruling elder, president of the board of trustees and chairman of the pastoral committee.

New Church Plans to Hold Conventions in Odd Years

Chicago—There will be no conflict in the dates of general conventions of the major bodies in American Lutheranism after the organization of "The American Lutheran Church."

According to the union timetable of the four uniting church bodies, the constituting convention of the proposed new Church will be held in May of 1959, after which it will meet biennially in October of the odd years. The first general convention is scheduled for October of 1961.

The new Church, with about two million baptized members, will compare in size to the United Lutheran Church in America, which holds its biennial convention in October of the even years, and The Lutheran Church-Missouri Synod, which meets every third year in June, with its next convention in 1956.

Two of the four uniting bodies now hold biennial conventions in the even years, the Evangelical Lutheran Church in June and the American Lutheran Church in October, while the United Evangelical Lutheran Church and the Lutheran Free Church meet annually, both in June.

Convention dates set for next year indicate that the ELC and Missouri Synod will meet simultaneously in Minneapolis and St. Paul respectively, the former June 20-26, the latter June 20-30.

The same holds true for the LFC and the Augustana Lutheran Church, the former meeting at Fargo, N.D., June 11-17, the latter at Moorhead, Minn., June 11-16. Also conflicting are the UELC at Cedar Falls, Ia., June 19-24, and the Suomi Synod at Ashtabula, O., June 17-20.

There will also be some overlapping between the ALC biennial at Blue Island, Ill., Oct. 4-11, and the ULCA at Harrisburg, Pa., Oct. 10-17.

TAKE HEED—HOW YE SING!

A Missionary, home on furlough, recently included the following sentence in his general report: "You can't sing 'Rock of Ages' with those Christians and remain untouched."

We don't know where he spent his furlough, but if he visited some of the churches we've attended, we have strong feeling he heard the same hymn sung quite a few times—without being "touched" in a similar manner.

The way a congregation sings its hymns is often an accurate index of its spiritual vitality and a fairly reliable thermometer of its evangelistic fervor. We have sat next to people in church who could shout themselves hoarse at a basketball game but who insist on singing "Rock of Ages" without all the warmth and passion which one usually associates with the recitation of the multiplication table. "Wash me, Savior, or I die" is frequently sung as though the second alternative has already been taken place.

More than once, as the congregation coasted to a dead stop at the end of a stanza, we have found ourselves subconsciously exclaiming with Harrison in his beautiful hymn of Pentecost

Dear Lord, and shall we ever live

At this poor, dying rate—?

Why this lack of enthusiasm? Is it perhaps because in many a congregation the warm glow of a deep and vital Christian experience has all but given way to a listless, neurasthenic type of Christianity which finds it difficult to lift its voice—much less, its hands and feet—in the service of the King? Have we lost the exuberance, the spontaneity, the radiance which characterize those who are still living in a spell of their first love? Has the deep, warm surge of a personal, vital experience with Christ been frozen over by a formal and frigid externalism?

Perhaps, as one brother put it, what we need is an "arousement." We shall never forget the electrifying experience of hearing 200 Lutheran vacation Bible school teachers join their fervent hearts in stirring song. They were singing: "I Love to Tell the Story." There could be no doubt they LOVED to!

—American Lutheran

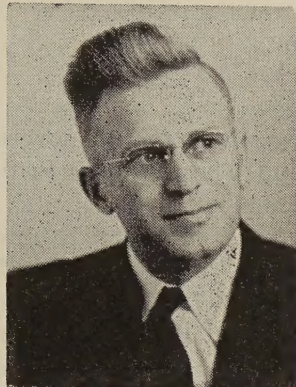
Our Foreign Mission Fields

Edited by K. R. Jensen, Viborg, S. Dak.

BACK TO THE BATTLE FRONT

Missionary returning to Colombia for third term (tes impressions.)

By Arnfeld C. Morck



The invitation to share with friends at home certain impressions upon returning to the field is welcomed. So the opportunity to wish our readers a **Joyous Christmas** and to thank each of you who, by your thoughtful-ness and interest in our work made our furlough a time of refreshing fellowship and strengthening in Christ. It helped us catch up to some extent with the progress and trends in the work of our church in North America. Significant changes have taken place since we first set foot on Colombian soil in 1944. Her growing cities bear more modern every day, automatic appliances and TV are evident, new industries flourish, more railroads and highways facilitate commerce and travel. The presence of an important "middle class" decreases the contrast between the rich and the poor. Yet, grinding poverty and malnutrition are evident on every hand as the cost of living soars to four or five times what it was in 1944.

In the realms of public education, government and human rights, the clock has been turned back, not to be dashed to pieces by the tragic events (and their contributing factors) which reached a grim climax between 1948 and 1953. We doubt whether the horrors of this period have their parallel anywhere in modern history.

In 1944 anyone could go nearly everywhere and express his opinion in almost any way without being molested. Today the glum silence of the masses, the repressed and (in the case of the nation's most important press) closed press, the destroyed or sealed Protestant schools and places of worship, the majority of children between 7 and 14 years without school facilities, the discrimination against non-Roman Catholics even in higher education and employment, and the practical absence of religious liberty are all tragic but eloquent commentaries on the paralyzing effect of ecclesiastical control of a man's life.

Nevertheless, so far as our Lutheran Church in Colombia is concerned, we humbly praise God for significant progress.

In 1944, notwithstanding greater freedom to work, all of our congregations, or groups of believers, were pastored by foreign missionaries. Today only two are entirely under the direction of foreigners. God has called to the ranks of service staunch and consecrated Colombian pastors, evangelists and teachers. Two men were ordained this year, one completes his seminary training in Argentina as this is being written, one continues his studies there and another will begin early in 1956. One, whose work has been mainly in the field of literature, is taking a special course at Luther Seminary in St. Paul. Another will begin work at the University here to specialize in education. Others are in college and Bible school.

In 1944 we did not own an inch of property in Colombia. Today we have property in eight important cities, towns and communities. In spite of serious disruptions and uprooted congregations, self-support is much nearer than it was a decade ago. Our people are deeply appreciative of your prayerful interest and generous support of the work here. A Colombian pastor edits the field paper or bulletin. The teaching staff of the Bible Institute is 50% Colombian. Colombian pastors and laymen take active part in the direction of the work of our church. We are encouraged by the solid, doctrinal and inspiring preaching of our national pastors.

Your investment in our work has not been in vain, nor have your prayers been unanswered. Determined we press on. Tomorrow promises greater fruits.

CHRISTMAS DAY—FOR WHOM?

A Christmas Day in Africa, in China and Japan;
A Christmas Day in India, and far Afghanistan;
A Christmas Day in all the world, the islands of the sea,
A Christmas Day for everyone that's how it ought to be!
But there can be no Christmas joy for those who never heard

This story—there can be for them no meaning in the word.

A Christmas Day in Heaven! Oh, yes I think the angels know

When Jesus' birthday comes, and sing as they did long ago.

Do you suppose they wonder why we are so slow to tell The tidings of great joy they sang that night, and love so well?

Sometimes I think they long to speed on eager wings away

To tell the story of the King who came to earth that day. But not to angels was His last commission given: "Go! Tell all the world"—it was to us, and we've failed Him so!

Shall we not give ourselves to Him and then go forth to share

Our Christmas Day—Our Christ—with needy ones "everywhere?"

—Selected.

New Year's Thoughts

A blessed and enriching New Year to all in the Name of our Christ and King.

By Hans C. Jersild, Synodical President

As we leave the old year and enter the new it is well to evaluate the past, be wholeheartedly engaged in our present God-assigned task, and looking into the future in faith step out with confidence seeking more fully to realize what has been started "that He who has begun the good work in us may perform and perfect it until the day of Jesus Christ." In that spirit allow us to share with you some New Year's thoughts.

The Four-way Merger

As we enter 1956 we will as a Synod be confronted with a momentous decision at our 1956 annual convention. We are thinking of the ballot vote on merger which we together with the other uniting bodies decided two years ago should be taken at this year's convention.

We have as a Synod demonstrated right along a fine unanimity in this matter. First of all it was our Synod which under the leadership of our late beloved synodical president, Dr. N. C. Carlsen, initiated the merger movement at our 1948 convention. Following that action Dr. Carlsen got in touch with the synodical presidents of all the American Lutheran Conference bodies inviting them to a meeting January 5, 1949 at Minneapolis, Minnesota. This first meeting, at which Dr. Carlson was elected chairman, has led to our present merger activity. In that movement our fine interest as a Church has become apparent by voting in convention assembled practically unanimously first for the United Testimony of Faith and Practice in 1952, and next for the Organizational Blue Print in 1954. It is a source of encouragement to have observed the ready action of our Church in the joint union efforts.

As we approach the momentous Convention of 1956 to be held June 19-24 at Nazareth Lutheran Church, Cedar Falls, Iowa, let us do so with earnest prayer and forethought. We will soon have in the hands of all our pastors and congregations the documents now being prepared, namely, the Constitution and By-Laws, the Articles of Union, and other related matters. We earnestly solicit your wholehearted and prayerful attention to these documents. The Constitution and By-Laws are based largely on the Organizational Blue Print. They put into suitable form the principles there enunciated. The Articles of Union will bring to you the particular agreements and covenants which we as uniting bodies find it expedient to set forth enabling transfer from our

present existence as independent sovereign bodies into one sovereign group. These articles further define needful procedures, practices, and policies, with regard to education, home missions, foreign missions, finances, publications, pensions, extra-church relationships, and Canadian affairs. You will find these Articles of special interest. They deal most intimately with what each one of us now have and how it will be handled in the new church.

When reading these documents, especially the Articles of Union, it is well to call to mind that our Church initiated the merger proceedings. We entered this movement without any reservations or preconceived plans which in turn afforded the necessary freedom which enabled us as a Church to take the initial step.

Your Joint Union Committee has now for many days through the years since the merger movement started labored together with the other members of the Joint Union Committee to produce the above named documents. We believe they represent some very fine results in the way of church organization and practice. In formulating them, our nine men on the thirty-six-man committee have constituted twenty-five per cent of the votes although we in baptised membership represent only three per cent of the total. What is more on the first Boards, Commissions, and Committees the Articles of Union provide representation of our Synod on all of them. Very generous attention and representation has been given the two smaller bodies.

Your U.E.L.C. Joint Union Committee realizes so well that we will not be able to keep intact everything we have as an independent body in the new church. There will have to be a willingness to forego certain things. Such will always be the case when a merger of groups of differing national backgrounds and development occurs. God calls upon us to have faith in His promises as they set forth that the Church is to have a oneness in Him, to have faith in the cause of Union, and to have faith in those men who under God and by His grace are striving earnestly to bring this union to a fruitful consummation. We are in this Union joining together to contend for a greater and stronger propagation of the Gospel of Jesus Christ, a greater and stronger spiritual impact over against an evil world, a greater and stronger togetherness in the power and grace of Jesus' name in the midst of a world of division, frustration, and fear.

Today's Evident Trend

ther New Year's thought we would like to share with you, is the evident strong trend in today's world of the Holy Christian Church, the Communion of churches, to draw closer together. Evidences of that trend within our own Lutheran circles may be noted in the increased and growing endeavors of the National Lutheran Council. This agency is embracing more and more areas of service which can be most adequately met by the joint endeavors of several bodies, such as Lutheran service to military personnel, Lutheran refugee service, service to orphaned missions and younger churches, and more recently the field of television and radio.

beyond the National Lutheran Council we have the Lutheran World Federation which embraces nearly all Lutherans in the whole world. It will have its next general assembly at Minneapolis, Minnesota, August 16-20, 1957. Representatives from all over the world will attend. This organization is taking on new meaning and importance.

Finally allow us to mention the World Council of Churches of which we also are members; so, too, is the greater portion of Lutheranism throughout the world, such as the Church of Denmark, the Church of Norway, the Church of Sweden, of Finland, several churches in Germany and in many other parts of the world. This council has through its leadership manifested a fine evangelical spirit. Our information and observation leads to the conclusion that here is a concerted attempt to bear united witness to the Gospel of Jesus Christ.

Under God and by His grace all these movements are evidence of a providential trend to draw the forces of Christianity closer together. Our day with its many perils and rising anti-Christian enemies needs the rallying of the church. We believe this whole thing is in God's hands.

Our Growth in Numbers

Our third New Year's thought turns inwardly upon ourselves. As we have traveled about in our church it becomes apparent that there is on the part of our pastors and people a decidedly increased concern for Mr. Smith and Mr. Jones who live next door to our churches. A few years ago we thought of our mission as a church of the terms of our national background. We passed by the streets of those homes which were not acquainted with the tongue of our fathers. Today we are more fully aware and heed to the command: "Go and make disciples of all the neighborhoods and communities." The many adult members which are so markedly a part of today's parish have opened up new fields, widened our spiritual horizons, intensified our labors, given us a new and strong conception of home mission labor.

It will interest you to know that percentage-wise according to a table of statistics released by the Division of

American Missions of the National Lutheran Council our Synod proportionally ranks second in experiencing the fastest growth of all the National Lutheran Council churches in the last ten years (32%). The first one is the Evangelical Lutheran Church (34%). Let us add that statistics are not all of the story. The greater goal is the number of souls added to the Communion of Saints, rather than the number of members added to the rolls of the Church. However, we know that beneath all the statistics greater results do obtain, namely, that souls are saved. Praised be God's name.

Our Growth in Giving

A final New Year's thought is the evident growing sense of stewardship in our church. Our confirmed membership on which we base our benevolence income through the ten years has increased from 27,673 to 36,479. Local congregations giving for current expenses (local building programs are not included) has during that time more than tripled, moving up from \$362,373.00 (see 1945 Year Book p. 14) to \$1,155,651.00, or \$13.09 per confirmed in 1945 to \$31.68 per confirmed in 1955. Turning to benevolence giving here again it has more than tripled moving from \$116,411.55 in 1945 to \$392,775.05 in 1955 (special drives are not included) which is \$4.20 per confirmed for 1945, and \$10.76 per confirmed for 1955. You will observe that benevolence giving has not quite kept pace proportionally with congregational giving for local current expenses through the ten years. Although we have steadily increased the benevolence quota, congregations have at the end of ten years come out ahead proportionally in their giving to themselves for their current operations. There are so many urgent calls for help in God's work. There is so much that needs to be done. All who as His children are growing in the grace and knowledge of our Lord and Savior Jesus Christ are also as a consequence growing in service and giving. A growing sense of service and giving cannot be separated from the growing Christian life.

Conclusion

Allow a word in closing about one of the most worthwhile deeds you and I can do. It is the giving of time, talents, and treasures to the Kingdom of God. That giving goes forth to accomplish those things which matter the most. The most important things in life are those which center about the eternal rescue of men. All temporal things are fleeting, passing, perishing. Through faith to possess eternal life in Christ Jesus is to possess the most precious. Having that gift of life you and I will by the grace of God be enabled to live effectively. Your entire life will be transformed. Your time, your abilities, your earthly possessions will be evaluated in terms of the eternal. You will not live unto yourself; but unto Him who gave Himself for you that you, renewed by the grace of His Spirit, might truly, deeply, richly, live for Him and for your fellow-men.

THE LUTHER LEAGUE

John W. Nielsen, Editor

They Saw Him

By Bernhard A. Helland

Quietly the teacher rolled up his ancient scroll and turned to the boys sitting in the portico. "Boys," he said, and his voice was grave, "you need not return to your studies tomorrow. I am about to start on a journey into a far country. Last night, as I sat with the King's advisers and the elders, there appeared in the heavens a star of exceeding brilliance, a star that calls me to follow it as it treads its eternal pathway."

The wise old teacher paused: "Remember what I have taught you, my boys. Some day perhaps I shall return. Some day perhaps I shall be a wiser man. I go, to follow the star."

Days on swaying camels. Nights on the lonely desert.

"and lo, the star which they had seen in the East went before them,

till it came to rest over the place where the Child was.

When they saw the star, they rejoiced exceedingly with great joy;

and going into the house they saw the Child..."

"Boys, I greet you again in our school. Our journey took us into a far country. It was a hard journey—but I saw Him, the Glorious One, the Promised One." The teacher went on to describe the glory of his visit. Long and intently the boys sat listening, till the tale was told.

"O honorable teacher! If you saw Him, how could you leave Him?" All eyes turned in fear toward the one little boy who had dared to utter the unspoken question of all their hearts.

It was the last stop of a long day of visiting Christians in the villages. Christmas visits were always so welcome. There was only one poor home left, at the end of the village street. The missionary looked at the sun. He went in.

A little child greeted him with a shout. He looked around. Only two in the courtyard: the smiling child, and an old wizened man in the corner.

"Come and see our candle, Sahib. We are going to burn it on Christmas Eve." One lone candle, to make a whole Christmas bright? One lone candle! "You see, Sahib, we must have it lit for the Christ child, so He can find the way to our house. Last year I saw Him. I was smaller then."

The missionary heard a stir behind him. The old man was laughing quietly. "Do not mind him, Sahib. He is



always seeing things. You know, Sahib, a child can always see what other people do not see. He thinks he saw the Christ child. Children are always seeing things."

"But I did, Sahib. I did see Him. I was lying on my bed in the courtyard, looking up at the stars. We had burned our candle low. I had said my prayers. It was then I saw Him."

As the missionary cycled home in the twilight his mind could see the little child in the courtyard, the priceless candle grasped tightly in his puny hands. A candle—a simple trust that a candle would help Jesus find His way to his little home.

A wise man and a star—a child and a candle—both looking for a Saviour.

(The above article is reprinted from **The Bible Banner**.—Editor.)

Children, come;
Lift high your candles bright.
The world is dark,
And sinful is man's plight
But for the Christ
Whose coming we proclaim
With reverent song
And lifted candle-flame
For Jesus
Is our Saviour and our Light.
O, children, come;
Lift high your candles bright.

John W. Nielsen

Lines From Well-Known Carols

Most of us have sung Christmas Carols from childhood. We should know them well. See how long it takes you and the members of your family to identify the well-known carols from which the following lines are taken. You will find the correct titles under "The Well-Known Carols."

1. Let ev'ry heart prepare Him room...
2. To Bethlehem hasten with joyful accord...
3. Join the triumph of the skies...
4. The silent stars go by...
5. All children whose joy is pure and right...
6. The heav'nly guest is at the door...
7. When the golden stars are shining...
8. Following yonder star...
9. "Fear not," said he, for mighty dread...
10. Round yon virgin mother and Child...

People and Places

From the Land of the Sky-Blue Water:

Leaguers from Brookville, Sleepy Eye, Morgan, Evan, and Hutchinson, Minnesota gathered at Brookville on Nov. 20th for their circuit rally. The rally was opened with a singspiration led by the Evan league. The Hutchinson group presented the discussion topic, "Why I am a Christian." Following the recreation and supper pastor Ernest Grill preached at the evening worship service.

No Christmas Let-down This Year

The rush is over. School is out. Christmas has really come! For two wonderful weeks every thought of books and tests will be banished from mind for this is a vacation to be enjoyed.

First there is Christmas Eve with its simple family devotion, its array of bright-wrapped gifts, its laughter and its commotion. Then comes Christmas Day in church with well-loved carols, the special anthem, and the wonderful gospel that unto us is born a Saviour who is Christ, the Lord. And then for many there is the Christmas let-down as the Christ child is forgotten and the self remembered.

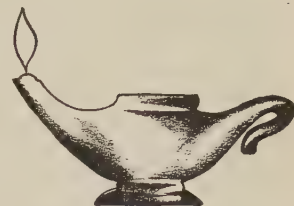
Abolish the Christmas let-down this year if you have been its victim in the past. Spend a regular period of meditation around your Christmas tree each day. Try to make this a happy vacation for your family by spending more time with them at home. Visit the old and the sick at least one afternoon. You will be surprised how much time you have left for yourself and the gang! And, best of all, there won't be any Christmas let-down because where Christ is there is no let-down. J.W.N.

Symbols of the Church

THE LIGHTED LAMP

By C. C. Madsen

The lamp is one of many symbols expressive of the Word of God. This symbol does more, however, than remind us of God's word—it also expresses the believer's faith in the Word as a light through the darkened ways of this earthly life. It is generally believed that the origin of this particular symbol is in the words of the Psalmist in Psalm 119:105, "Thy word is a lamp unto my feet and a light unto my path."



There are many other statements in our Bible which express this same truth; for example, in this same great Psalm in which the Singer of Israel again and again praises God for the beauty and power of His Word, such verses as: "Wherewith shall a young man cleanse his way? By taking heed thereto, according to the word... Thy word have I laid up in my heart that I might not sin against thee." (vv. 9-11). And again, in verse 130, "The opening of thy word giveth light, it giveth understanding to the simple."

As the lamp suggests these blessed truths to us in our worship, it also directs us to Him who is the Living Word, our Saviour who says: "I am the light of the world; he who followeth me shall not walk in darkness, but shall have the light of life." (John 8; 12-13).

Blessed are they who hear the Word of God and keep it!

(This week's sketch is written by Dr. C. C. Madsen, one of the professors at Trinity Theological Seminary—Editor.)

The Well-Known Carols

These are the answers to "Lines From Well-Known Carols."

1. Joy to the World. 2. Oh Come, all Ye Faithful. 3. Hark! The Herald Angels Sing. 4. O Little Town of Bethlehem. 5. Christmas Is Here With Joy Untold. 6. The Happy Christmas Comes Once More. 7. Splendid Are the Heavens High. 8. We Three Kings. 9. While Shepherds Watched Their Flocks. 10. Silent Night.

... **A Blessed Christmas To You** ...

BY THE FIRESIDE

PRAYER ON ENTERING CHURCH

Heat and burden of the day,
 Help us, Lord, to put away.
 Let no crowding, fretting cares
 Keep earthbound our spirit's prayers.
 Carping criticism take
 From our hearts for Jesus' sake,
 In these hours that we
 Spend in fellowship with Thee.
 Search us keenly, Lord, we pray,
 Lest we leave Thy house today
 Through our stubbornness, unfed—
 By the true and living bread.
 Make us over! Make us kind,
 Let no lonely stranger find
 Lack of friendship handclasp, or
 Pass unwelcomed through the door.
 Let the whole week sweeter be
 For these hours we spend with Thee!

—Bertha G. Woods.

A NATION'S GREATNESS

What makes a nation's pillars high
 And its foundations strong;
 What makes it mighty to defy
 The foes that round it throng?
 It is not gold. Its kingdoms grand
 Go down in battle shock;
 Its shafts are laid on sinking sand,
 Not on abiding rock.
 Is it the sword? As the red dust
 Of empires passed away;
 The blood has turned their stones to
 rust,
 Their glory to decay.
 And is it pride? Ah, that bright crown
 Has seemed to nations sweet;
 But God has stuck its luster down
 In ashes at his feet.
 Not gold, but only men can make
 A people great and strong;
 Men who, for truth and honor's sake,
 Stand fast and suffer long.
 Brave men who work while others
 sleep,
 Who dare while others fly—
 They build a nation's pillars deep
 And lift them to the sky.

—Ralph Waldo Emerson

WHAT BECAME OF THE WISE MEN'S GIFTS?

A Christmas Reverie

And when the wise men were departed,
 there lay the gifts at Mary's feet.
 Quietly, almost reverently, Joseph gathered them together and, wrapping them carefully in a bundle, gave them to Mary, saying, "Take them. They were meant for the child and thee." And Mary put them away—gold, frankincense, and myrrh.

"They are his," said she. "Sometime they will be needed, and they shall be used for him alone."

Presently came the second strange call from the skies. "Arise, and take the young child and his mother and flee into Egypt." But where was the money for the long journey? Joseph had not expected such expense. He was but scantily provisioned for the visit to Bethlehem. He spoke to Mary. A solemn light was in her eyes as she uncovered again the rare gifts. "That was what the gold was for," she whispered. And they took the yellow metal and equipped themselves for the long, toilsome flight to Pharaoh's land.

Another necessity was earlier upon them. First must come the presentation in the temple. Mary meekly finds her way to the sacred enclosure, bearing the precious babe. Lamb for an offering she had none. At least so she thought. But the poor were allowed to substitute a turtle dove or a young pigeon. With such she came, bowing low. Whence that sweet odor, filling all the place—rarest frankincense from far Arabia? Was it noted of Anna and Simeon, with all the rest? Whence came it?

Ah! Mary, the mother, could have told them. What better use for the choice ointment of the wise men than for the sacred anointing of the holy child?—sweet perfume of a life, full priestly and divine. All the sanctuary was filled with the mysterious, prophetic fragrance—all the world presently.

A long time she kept the myrrh, broodingly, wonderingly. What is it for? None but the child should have it. It suited her own spirit betimes, when home separations came for the people's sake, and she saw the sacred head bent beneath the storm of cruel hate. Sorrowing, she kept the byrrh. "Not yet," she said. "It was given to me for him."

But at last, at last, one day they bore her sweet Christ child—how could they do it?—to the cross, and they hung him there to die, the just for the unjust, to pay the price of others' sin. Then came the women sadly, saying, "Where shall we find sweet spices for the burial?" Ah! the hoard, the wise men's hoard of precious gifts! There lay the myrrh. Mary gave it to them, and they took it for its sacred office. It was in waiting for the slain Lamb.

—John Weaver Weddell.

PRaise HIM IN SONG!

This is the night
 Of the angel's call!
 O this is the night
 When the Lord of all

Was born of Mary
 And laid on the straw—
 The happiest vision
 That earth ever saw!

This is the night
 We praise Him in song
 Who came to earth
 To right our wrong;
 And He calls us follow
 Him high and far
 To His kingdom over
 The morning star.

—G.J.N.

"Are you going to hang any mistletoe in your house this year, Mandy?"

Mandy sniffed in disdain. "No ma'am! I got too much pride to advertise for the ordinary courtesies a lady's got a right to expect."

One of the things we've learned about the speed of light is that it gets here too soon every morning.

The menu from Delmonico's famous restaurant which was in use shortly before the War Between the States shows coffee for 1c a cup; soup, 2c; pie, 4c; beef steak, 4c; chicken stew, 5c; fried eggs, 5c; and a full course dinner for only 12c.

Small boy, scowling over report card, said to his dad: "Naturally, I seem stupid to my teacher; she's a college graduate."

Employer: "Yes, I advertised for a good strong boy. Thing you can fill the bill?"

Applicant: "Well, I just finished whipping nineteen other applicants outside the door."

GOD'S GIFT TO US

AND just the same for you and me
 He lives and loves as tenderly

Though years have passed away,
 As when the simple shepherds saw
 Their Saviour in the stable straw
 On the first Christmas Day.

Father Andrew.

TRINITY SEMINARY

(Continued from page 4)

Our church now has some resources which could be put to use. For instance, it has a theological faculty. It has a library, modest to be sure, but adequate as a good beginning. The church appropriates a sizeable sum each

year for salaries and general maintenance. This could be used in another place about as well as in Blair. We are realistic enough to see that we cannot start a new school today on a shoestring quite as slender as could our fathers, but we believe it would be possible and feasible to begin in modest quarters, which could be replaced by better ones later.

BY THEIR PARENTS YE SHALL KNOW THEM

(Continued from page 1)

to Christmas. And while the motivating thought may be worthwhile, we cannot help but feel that the expression was ill-conceived and has been overworked. Christ has never been taken out of Christmas. True, the emphasis of the celebration may have been misplaced in some quarters, but Christmas is to each of us what we make it.

We accept as part of Christmas the colorful decorating of the evergreen tree and home; Santa Claus, the merry saints who stir the imaginations of the children; the special bowl dinner with its many trimmings; the exchange of greetings by card; the giving of brightly-wrapped gifts, and the visits from friends and loved ones. All these things and others contribute to the festival of Christmas.

But will Sunday School or Church be the only places your youngsters will hear the Christmas Story? Will the teaching of the inner meaning of the festival be left with the preacher and the teacher? Will our children be unable to see the significance of the occasion because of the wordly emphasis in the home? By their parents ye shall know them, especially at Christmas.

During the Christmas Season and throughout the years may we remember:

"Whatever else be lost among the years,

Let us keep Christmas still a shining thing;

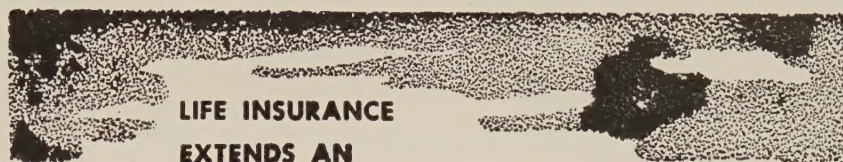
Whatever doubts assail us, or what fears,

Let us hold close one day, remembering

Its poignant meaning for the hearts of men,

Let us get back our childlike faith again."

—The United Church Observer.



Invitation to Youth



An Experience In Security

Life insurance is the only way ambitious young people can create a guaranteed estate today

A Professional Career

Your college education plus a career in life insurance can make certain a successful future

Tell me more about Opportunities for Youth in life insurance. No obligation.

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Budget \$275,202.00.								
Budgets:	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	64115.00	
Previously acknowledged	94132.23	7691.24	29084.69	6886.51	23954.04	3681.94	669.87	22163.94
Evan, Minn., St. Matthew's Luth. Church	300.00		100.00		100.00			100.00
Edmore, Mich., Our Savior's Luth. Church	130.24	30.24		50.00				50.00
Greenville, Mich., Mr. and Mrs. N. P. Hansen and June Hansen in mem- ory of Mrs. Otto Sorensen	5.00				5.00			
Beresford, S. D., Nazareth Ladies Aid	300.00	30.00	100.00	40.00	50.00	20.00	10.00	50.00
Beresford, S. D., South Circle of Nazareth Luth. Church	75.00		40.00	10.00	15.00			10.00
Farmington, Minn., Farmington Luth. Church	400.00	50.00	100.00	50.00	100.00			100.00
Kimballton, Ia., Bethany Luth. Church	132.25				32.25			100.00
Harlan, Ia., the Dorcas Society of Immanuel Luth. Church	10.00					10.00		
Sdneý, Mont., Pella Luth. Church	312.00	12.00	100.00		100.00			100.00
Calgary, Alberta, Can., Andy Hansen in memory of Emil Dam	2.00				2.00			
Calgary, Alberta, Can., Mrs. Andy Hansen in memory of Lena Carlsen	5.00				5.00			
Blair, Nebr., Miss Amanda Hansen in memory of Dr. H. F. Swansen	2.00		2.00					
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Pastors L. H. Kjaer and Anders Hansen	10.00							10.00
Racine, Wis., Danish Ladies Aid of Immanuel Luth. Church	24.00				8.00	8.00	8.00	
Elk Horn, Ia., Mrs. Anders Hansen in memory of her husband, Pastor Anders Hansen and daughters, Naomi and Vera	30.00	10.00	10.00			10.00		
San Francisco, Calif., Mr. and Mrs. J. Roscoe Jensen in memory of Pas- tor L. H. Kjaer, Palo Alto, Calif.	5.00						5.00	
Sleepy Eye, Minn., Mr. and Mrs. Carl A. Jensen in memory of their fa- ther Nels J. Andersen, Evan, Minn.	10.00	10.00						
Sidney, Mich., the Dorcas Club of Immanuel Luth. Church	15.00	15.00						
Viborg, S. D., Bethany Willing Workers	75.00		25.00		25.00			25.00
Kenosha, Wis., the Danish Sisterhood of America, Katherine Lodge No. 20	10.00	10.00						
Viborg, S. D., Spring Valley Luth. Church	41.00							41.00
Morgan, Minn., Bethany Luth. Ladies Aid for the 2 Homes	20.00	20.00						
Neola, Ia., St. Paul's Luth. Church	42.18	21.09				21.09		
Fresno, Calif., Grace Luth. Church	100.00		40.00		30.00			30.00
Chicago, Ill., Sophie and Lawrence Iversen in memory of Martin Kjeld- sen of Golgotha Church	10.00							10.00
Chicago, Ill., Sophie and Lawrence Iversen of Golgotha Church	40.00		20.00		20.00			
Minden, Nebr., Bethany Luth. Church	250.00	25.00	50.00	25.00	50.00	25.00	15.00	60.00
Brunswick, Nebr., Mr. and Mrs. Donald W. Jensen in memory of Dr. H. F. Swansen	5.00				5.00			
Spencer, Bethany Ladies Aid	50.00	50.00						
Minneapolis, Minn., Luth. Bible Institute for Rev. A. R. Petersen	8.33							8.33
Evan, Minn., in memory of Louis Mikaelson*	26.00	13.00			13.00			
Sdneý, Mont., Pella Ladies Aid	105.00	20.00			50.00	20.00		15.00
Westby, Mont., Mr. and Mrs. Christ Madsen and Lydia	100.00	10.00	25.00		25.00	10.00	5.00	25.00
Denver, Colo., Ladies Aid of First Bethany Luth. Church	20.00	10.00				10.00		
Lynwood, Calif., St. Paul's Luth. Church	616.39		216.39		200.00			200.00
Eugene, Ore., Pastor and Mrs. H. A. Svendsen	50.00		50.00					
Minden, Nebr., Mr. and Mrs. Ole P. Hansen of Bethany Home in mem- ory of Jens Bundgaard, Northfield, Minn.	5.00				5.00			
Lindsay, Nebr., Bethany Luth. Church	139.40	9.40	30.00	20.00	30.00	20.00		30.00
Norma, N. D., Zion Ladies Aid for the 2 Children's Homes	20.00	20.00						
Royal, Ia., Bethlehem Luth. Ladies Aid for Mrs. Everet Hagedorn, Linn Grove, Ia.	6.75				6.75			
Cedar Falls, Ia., Nazareth Church Women	59.00							59.00
Cedar Falls, Ia., Nazareth Church Women	350.00		100.00		200.00	25.00	25.00	
Los Angeles, Calif., Olivet Mission Society	50.00					25.00	25.00	
Luck, Wis., First Engl. Ev. Luth. Church	179.15							179.15
Hamlin, Ia., the Priscilla Guild for Elm and Oaks Homes	25.00	25.00						
Bowbells, N. D., Luth. Ladies Aid, Circle 1	4.00	4.00						
Audubon, Ia., Mr. and Mrs. Hardwig Hansen in memory of parents, Mr. and Mrs. Jens R. Christensen and Mr. and Mrs. Peter Hansen	50.00				50.00			
Castro Valley, Calif., Faith Luth. Church	147.61	47.61	50.00		50.00			
Castro Valley, Calif., Faith Luth. Church for Home Mission \$5, for Home Mission Equipment \$4.50	9.50							
Elk Horn, Ia., Salem Home Ladies Aid for the Oaks Children's Home	15.00	15.00			9.50			
Elk Horn, Ia., Salem Home Ladies Aid	50.00				25.00			25.00
Blair, Nebr., Faculty of Dana College and Trinity Seminary in memory of John J. B. Nielsen, Fredericksburg Church, Minden, Nebr.	17.75		17.75					
Exira, Ia., Danish Luth. Ladies Aid for Elm Home	25.00	25.00						
Plainview, Nebr., Pastor and Mrs. Virgil Andersen of Bethany Luth. Church	5.00				5.00			
Luverne, N. D., Luverne Luth. Church	20.80							20.80
Exira, Ia., in memory of Mrs. Clyde Hansen**	14.25				14.25			
Caruthers, Calif., Our Savior's Luth. Church	46.95							46.95
Westby, Mont., Daneville Luth. Church	21.00							21.00
Evan, Minn., St. Matthew Ladies Aid	100.00			100.00				
Exira, Ia., Ophelia Ladies Aid	256.66	16.66	100.00	40.00	50.00			50.00
Salem Home, Elk Horn, Mrs. Theo. M. Olsen	2.00				2.00			
Albert Lea, Minn., Mrs. Fred Petersen, a Christmas gift for the two Homes	6.00	6.00						
Albuquerque, New Mexico, Soren Christensen	25.00							25.00
Flaxton, N. D., by Soren Christensen, Albuquerque, New Mexico, for United Ev. Luth. Church	100.00	20.00	50.00		30.00			
Chicago, Ill., Mr. and Mrs. Peter Hoyer and Mr. and Mrs. Wm. Hoyer in memory of Athanasius Hjortsvang	5.00							5.00
Morgan, Minn., Mr. and Mrs. W. C. Jacobsen	15.00	10.00				5.00		
TOTAL	99239.44	8226.24	30310.83	7221.51	25266.79	3891.03	762.87	23560.17

* Evan, Minn., in memory of Lou's Mikaelson: The words Mr. and Mrs. are omitted to save space. Francis Zellmer, Carl Jensen, Francis Olsen, Norbert Zenk, Herbert C. Hansen, Alfred Sorensen, Harvey Peterson each \$1, Richard Christensen \$5, Ben Petersen and Bert Petersen each 50 cents. Total \$13 for the Children's Homes. Arnie Christensen \$3, Rev. E. Grill, Mrs. Nels Anderson, Ed Christensen, Otto Markert, Mrs. L. H. Flourey each \$1, Edgar Rice, Roy Schwartz, Miss Augusta Hansen, Mrs. Anna Anderson, Mrs. Henry Herr, Mrs. J. R. Jensen, Mrs. Christine Hansen, Mrs. Nellie Jensen, Fred Koehne, Mrs. Laura Hansen each 50 cents. Total \$13 for Home Mission. Grand total \$26.00.

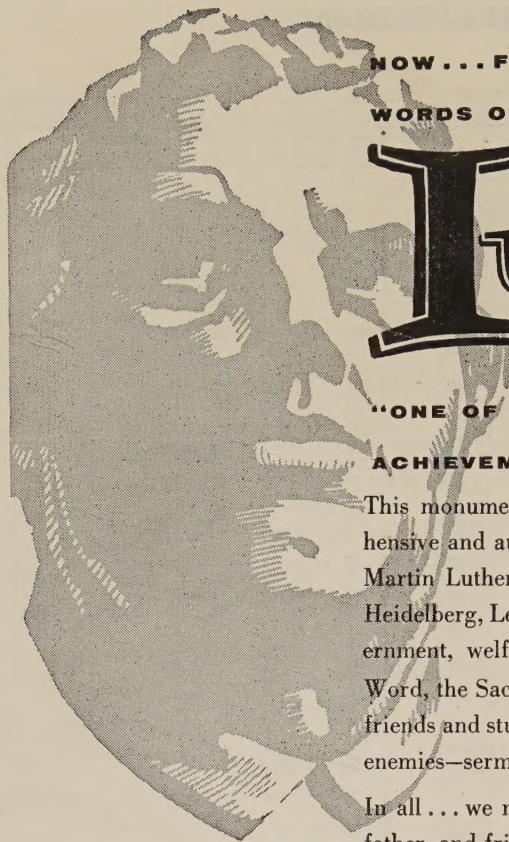
**Exira, Ia. In memory of Mrs. Clyde Hansen: The words Mr. and Mrs. are omitted to save space. V. H. Petersen 50c, Arthur Bro 75c, Melvin Jensen, Geo., Annie and Pearl Jensen \$2, Martin and Christine Toft \$2, Thomas Toft, Mrs. Laura Bro, Arnold Nissen, Christ Jensen, Wm. Pedersen, Elmer Roed, Harold Stadsvold, Nels Beck, Chris Stone each \$1. Total \$14.25 for Home Mission.

ICIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. Fd. Foreign Missions
Budgets:		20227.00	16000.00	10000.00	15000.00			40815.00	
iously acknowledged	61064.75	11362.57	5850.66	5546.18	9865.11	136.24	86.98	27717.21	499.80
n, Minn., St. Matthew Luth. Church	170.40							170.40	
ard, Nebr., Emmanuel Luth. S.S.	5.00				5.00				
ington, Minn., Farmington Luth. Church	276.00							276.00	
an, Ia., the Dorcas Society of Immanuel Luth. Church	40.00	10.00	10.00	10.00	10.00				
ary, Alberta, Can., Mrs. Andy Hansen in memory of Lena Carlsen	5.00	5.00							
ary, Alberta, Can., Mr. and Mrs. Anton Laursen	7.00	7.00							
paca, Wis., Edith Jensen of Trinity Church: For Dr. Winter's Bible School \$30, for training of a native Bible teacher in the Santal Mission \$30	60.00	30.00		30.00					
ne, Wis., Danish Ladies Aid of Immanuel Luth. Church	24.00		8.00	8.00	8.00				
Horn, Ia., Mrs. Anders Hansen in memory of her husband, Pastor Anders Hansen and daughters Naomi and Vera	20.00	10.00	10.00						
land, Calif., Mrs. Frederikka Skytte for Lutheran World Relief, a branch of Lutheran World Action	5.00							5.00	
rg, S. D., Spring Valley Luth. Church	48.40							48.40	
ia, Ia., S. S. of St. Paul's Luth. Church, a mission offering	6.48			6.48					
no, Calif., a member of Grace Luth. Church in memory of Mrs. W. Klinkby	50.00			25.00	25.00				
ago, Ill., Sophie and Lawrence Iversen of Golgotha Church	25.00	10.00		15.00					
ebrog, Nebr., J. C. Henriksen	100.00				100.00				
hinson, Minn., Main Street Luth. Ladies Aid	14.50				14.50				
ey, Nebr., Nazareth Luth. Church	22.00							22.00	
mo, Calif., Mrs. M. K. Jensen	25.00					25.00			
ey, Mont., Pella Ladies Aid	30.00	15.00	15.00						
thy, Mont., Mr. and Mrs. Christ Madsen and Lydia	115.00	25.00	25.00	25.00	25.00	5.00		10.00	
ver, Colo., Ladies Aid of First Bethany Luth. Church	10.00							10.00	
wood, Calif., St. Paul's Luth. Church for Pastor Paul C. Johnsen's Mission Chapel	25.00	25.00							
ell Bluffs, Ia., Women of the Church of Our Savior's Luth. Church for Mrs. Inadomi, Japan	10.00	10.00							
en, Nebr., Mr. and Mrs. Ole P. Hansen of Bethany Home in memory of Pastor H. Inadomi	5.00	5.00							
pton, Nebr., Immanuel Luth. Church	112.00							112.00	
ne, Ore., Bethesda Luth. Ladies Aid	40.00	10.00	10.00	10.00		10.00			
ly Eye, Minn., Mr. and Mrs. Hans Knudsen for the Mohul-ahari Hospital	10.00			10.00					
ont Bluffs, Nebr., Trinity Luth. Church	33.20	33.20							
onville, Ia., Bethlehem Luth. S. S.	28.90	28.90							
n, Colo., H. C. Kjeldgaard	125.00	25.00	25.00	25.00	25.00			25.00	
afeld, Minn., St. Peters Ladies Aid, Life Memberships as follows:									
Mrs. T. C. Witt	6.75		6.75						
Mrs. Chris Samuel	6.75				6.75				
Mrs. Sina Nelson	6.75			6.75					
ood, Calif., St. Paul's Ladies Guild, Life Membership for Eunice Hansen, Lynwood	6.75	6.75							
ood, Calif., St. Paul's Luth. Sunshine Circle, Life Membership for Mary Knudsen, Los Angeles	6.75	6.75							
t Falls, Ia., Life Membership for Miss Marie Nielsen, member of Nazareth Church Women	6.75		6.75						
atic, Ia., St. Paul's Missionary Society, Life Membership for Mrs. Francis C. Dahl, Atlantic	6.75		6.75						
aville, Mich., St. Paul's W.M.S. in memory of Pastor Leo Andersen's father	5.00			5.00					
r Falls, Ia., Nazareth Church Women	236.00	59.00	59.00	59.00	59.00				
r Falls, Ia., Nazareth Church Women for a Santal Bible Woman \$25, Jewish Mission \$10	35.00			25.00		10.00			
tinger, Ia., St. Paul's Dorcas Society	90.00		40.00		50.00				
Angeles, Calif., Olivet Mission Society	50.00	25.00			25.00				
Angeles, Olivet Mission Society	85.00		35.00	50.00					
onsin District W.M.S., salary 3 months for Helen Margaret Jacobsen	210.00				210.00				
ie, Wis., Gethsemane English Ladies Aid	25.00			25.00					
l, Ia., Esther Circle of Bethlehem Luth. Church	75.00			75.00					
Wis., John E. Jensen	1.00							1.00	
Wis., Mr. and Mrs. Alfred Christensen	3.00			3.00					
ebrog, Nebr., the Luth. Church	10.00				10.00				
n, Colo., Rev. and Mrs. H. P. Anderson	10.00					5.00		5.00	
in, Ia., Hamlin Danish Ladies Aid	35.00	10.00	10.00	5.00	10.00				
oo Valley, Calif., Faith Luth. Church	282.00							282.00	
oo Valley, Calif., Faith Luth. Church	50.00	10.00	10.00	10.00	10.00	10.00			
Horn, Ia., Salem Home Ladies Aid	110.00		35.00	25.00	25.00			25.00	
ra, Colo., St. Mark's Luth. Church	185.00	25.00	25.00	25.00	25.00			85.00	
Min., Mrs. Nels J. Andersen in memory of her husband Tels J. Andersen	25.00			15.00	10.00				
ia., Danish Luth. Ladies Aid	40.00	10.00	10.00	10.00	10.00				
Nebr., The Luth. Guild in memory of John J. B. Nielsen, Fredericksburg Church, Minden, Nebr.	5.00							5.00	
In, Our Savior's Church	20.00				20.00				
reek, Dry Creek Luth. Church	13.00				13.00				
r League of Dannebrog and Dry Creek	21.37				21.37				
ted, Ia., St. Paul's Adult Bible Class	4.00							4.00	
ena, Bethany Brotherhood	5.00		5.00						
me, N. D., Luverne Luth. Church	32.25							32.25	
ia., St. Paul's Luth. Church	156.95							156.95	
n, Calif., Immanuel Luth. S. S. for the school girl „Mary-mu“ in the Sudan Mission	40.00				40.00				
n, Calif., Immanuel Luth. S. S.	100.00	25.00	50.00	25.00					
e Calif., Pella Luth. S. S.	35.64			35.64					
on, Ia., First Luth. Church	70.40							70.40	
ington, Minn., Luth. S. S. for support of a native worker	50.00				50.00				
issippi, Wis., First Luth. Church	23.46				23.46				
aca, Wis., Trinity S. S.	20.32							20.32	
nd, Calif., Mr. and Mrs. Alfred Panum in memory of Mrs. Monica Christensen, Oakland	2.50							2.50	
n, N. D., United Luth. Church	41.58							41.58	
orn, Ia., Mrs. Theodora M. Olsen	3.00	2.00						1.00	
r Falls, Ia., Nazareth Luth. Church	702.40							702.40	
s, Ia., Nazareth Luth. Church	31.00							31.00	
uerque, New Mexico, Soren Christensen	300.00	100.00	100.00		100.00				
TOTAL	65799.75	11891.17	6352.91	6110.05	10796.19	201.24	86.98	29856.41	504.80

ry, Mont., Pella Ladies Aid \$15 for Church Extension Fund

Rec'd with thanks. Blair, Nebr., Dec. 16, 1955. H. J. Hansen, Treas.



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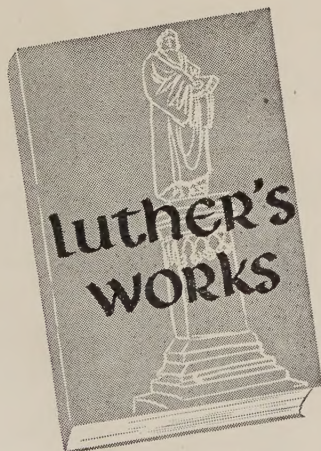
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